ΛΟΓΙΣΜΟΣ

A Ratiocination upon Voting:

OR

Shakespears Defence against Hopkins, being the Substance of an Argument upon Voting for Members to Serve in Parliament.

Between *W. S.* a true Member of the *CHURCH* of *ENGLAND* and *H.* who says he is a Member of the same *CHURCH*.

O magna eis vecordiæ, quæ contra Hominum Imperiti, Calliditatem, Scientiæ, contra Fictas Omnium, Injurias facile se per seipsam Defendit. Quint.

Adeone me ignavum putas? Adeone porro ingratum? Terence.

The Mighty Force of Truth with Naked Arm,
Defends it Self; Nor can the False Alarm,
Or Arts of Cunning Men: Their Feigned Snare,
In Ambush Conquer Truth. Nor is this Rare.

Doest thou think me a Shameless Scoundrel?
Vain Wretch! I have Ingratitude as Hell.

'Tis Art to write, and Speake, and to Indite,
And to say much in little; and what's Right.
Not Bulk but Value. Lapidarys hold,
A little Jewel, worth an heap of Gold.

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To Sir Adolphus Oughton Bart.

SIR.

THere is not a more Infamous thing in the World than Ingratitude; the Heathens abhord it, the *Beasts* by Natural *Instinct* return kindnesses to one another, nay it is the very Dictate of *Nature* it *self*, and never found a *Patron* in the World except in this age: therefore I am resolv'd to *Brave* the many affronts and Indignities I have met with, and the many more I must expect, rather then be Number'd among the Ungratefull.

Si Ingratum dixeris omnia dixeris.

Gratitude is a debt I owe to you, for although I have Paid it in words

and letters, yet I do not think it discharg'd without my Personal service.

But I am told, I have been serv'd by others, as if my Gratitude to you was Ingratitude to them: I think it should rather be Concluded that my being gratefull to you is a plain Demonstration, I shall be so to them [if I have not been so already] when a convenient Opportunity offers it self.

I beg you would excuse this Freedom which nothing should have induc'd me to take, but *Justice* and *Truth*, and a *Sincere* endeavour to approve my self.

Sir your most Grateful
and most Obedient
Humble Servant

William Shakespear

To the Reader.

THere is no doubt but the Election of good Members to ſerve in *Parliament*, is a thing of great *Moment* and importance to the Publick; and therefore it is very *Surpriſing* and *Prepoſterous* that the moſt improper methods ſhould be made uſe of in an affair that ſo *nearly* Concerns every *Man*, for how is it poſſible the good of the Publick ſhould be *conſulted* while we run into *Parties*, and like two Rapid Streams flowing from the ſame River, Meet and Daſh and oppoſe each other?

O Mores Hominum!

It is now grown Creditable and *Meritorious*, for a Man to lay aſide his *Reaſon* and truſt Intereſt [like Mercenary Combatants] to keep up

the Rage and Fury of a Party, and by invidious Distinctions and Malicious Reflections to Blacken and Defame one another, dissolving the very ties of Nature it *self* and Spoiling all the *Harmony* and *Sweetness* of Conversation and Society. It is certain that Party Zeal is now grown so Furious and Predominant, that a Man must not change his Vote nor alter his Opinion in Politicks [though upon the best Reasons] without the consent of his *Party*, but it shall be charged upon him as a Crime never to be forgiven; Nay to such a pass are we now come, that a Man cannot go to some certain Coffee Houses, but he forthwith is Judged a Criminal Stigmatized, and *Branded* with a mark of Infamy and Contempt!

Istum a te quod Peteris Petito.

And what is the meaning of all this? why ſurely the ſame evil Spirit that once has Ruin'd this Church and Nation now *Reigns* among us, and if not Reſiſted and oppoſed and brought under, will Ruin us again.

Since there is an Eſtabliſh'd Church, and likwiſe a Toleration, and Liberty and Property enjoy'd; one would think there was Sufficient reaſon for all of us to be eaſy, and not like Fools and Madmen *Fancy* our ſelves Miſerable, or at leaſt not like them, take thoſe methods for a cure, which will make us worſe and become Intolerable.

To the Reader.

Unity and Charity among our ſelves is certainly the only way to make us happy, and I doubt not but every Man that has a Rational thought in his *Soul* will be of the ſame Opinion.

as your Humble

Servant

William Shakespear

The PREFACE

HAving resolved to Vote for Sir Adolphus Oughton *in Gratitude to him for his Service to me in a particular case hereafter mentioned, and for* John Neal Esq; *upon other reasonable Motives to serve as Members in the ensuing* Parliament, *and having declared my Intentions, I have been since Insulted and Affronted in the Publick Coffee House, by* H. H. *Insinuateing that I was going to Vote against the Church and Constitution and the Publick good; and was told that no Motives of Gratitude or self Interest were Sufficient to Justifie me in so doing. Therefore I am oblig'd to Publish this in De-*

fence of my Selfe and the Candidates I intend to Vote for, and hope their are Arguments Sufficient to clear me, and them of the Destructive principles H H. would Palm upon me, and Especially when the Candidates are allowed to be Equally Qualified, and Equally affected to the Church and State as those that Oppose them.

SHAKESPEARS

DEFENCE

againſt *HOPKINS.*

Or an Argument upon VOTING

Si in me iniquus es judex Condemnabo te.

BEFORE I can give a Regular anſwer to, and make a Suitable defence againſt the Notorious Inſinuation of H.H. I ſhall Premiſe 3 things.

1ſt *What the Eſtabliſh'd Church is*
2d. *What the Conſtitution,*
3d. *What the Publick Good.*

Of theiſe in their Order.

1ſt. Then I underſtand the Eſtabliſh'd Church to be that Church which is Eſtablith'd by the 39 Articles, the Cannons, and by the Act of Uniformity, with all its Rites and Ceremonies therein contain'd, of which the King is Supreme,

2dly.

2dly. I underſtand the Conſtitution to be the three Eſtates of the Land, *viz.* King, Lords, and Commons. which have the Legislative Power and Jointly are abſolute in all their Proceedings. and are not to be Reſiſted upon any Pretence Whatſoever.

3dly. I underſtand the Publick Good to Conſiſt in the *Preſervation* of the Church and State, the Promotion of Trade in General, and the Peace and Welfare of the Kingdom.

From all which I Infer.

1ſt. That Voting againſt the Eſtabliſh'd Church is Voting for thoſe Candidates that are the Real Enemies of it, that deny its Faith, Doctrine, or Diſcipline, and Act in Oppoſition to them.

2dly. Voting againſt the Conſtitution is alſo Voting for thoſe Candidates that are the Real Enemies of it, and Act in Oppoſition to it, and would Introduce either Arbitrary and deſpotick Monarchy, or Democracy and Confuſion.

3dly. Voting againſt the Publick Good is Voting for thoſe Candidates that are Enemies to it, and would deſtroy both Church and State, ruin Trade, and make us a Miſerable People.

From all which it Naturaly follows.

That except the Candidates I intend to Vote for are Juſtly Chargeable with the Deſtructive principles before deſcribed, and it can be proved by their open Confeſſion or Practice, it ought not to be believed of them, and eſpecially when there is great reaſon to believe the Contrary, and that they are Equaly affected to the Church, the State, and Publick Good, as thoſe that Oppoſe them, when I

ſay

ſay the Candidates are thus Qualified as I Believe theſe now under Conſideration to be, then it becomes a thing Indifferent for whom a Man Votes? becauſe neither the Church the Conſtitution, nor the Publick Good can Suffer thereby. As to the Church Sr *Adolphus Oughton* has given a Sufficient Demonſtration of his *Affection* by a late *Pious* and *Generous* Subſcription of 50. Pounds, towards the making an old Church in our own City a Parith Church, and towards the Repairs of the ſame; and Mr. *Neal* only wants an opportunity to Teſtifie an Equal Affection: Therefore when the Candidates are equaly Qualified, any Voter may Vote for any of them upon the Motives of Gratitude or ſelf Intereſt and it is unjuſt and Infamous to do otherwiſe, Gratitude being a debt due his Friend, and ſelf Intereſt a debt due to himſelf and Family, the latter of which I had no manner of View to, whatſoever the Conſequence may be.

I would farther in Defence of my ſelf make the following Obſervations.

1ſt. Although many Diſſenters Intend to Vote for the ſame Candidates as my ſelf, and many more of my own Principles, yet I cannot Suppoſe the Church, the Conſtitution, or the Publick Good can be Prejudic'd thereby: the Votes of the Diſſenters, cannot be Imagin'd to alter the Eſtabliſh'd Principles of the Candidates, who muſt if they be Elected, renew the Security they have formerly given to the Church, and State, by Sacred Oaths and a more Sacred Communion: And the Publick Good being every Mans Intereſt to Support and Maintain, 'tis Monſtrous, Prepoſtrous, and *Unnatural* not to do it, becauſe the Publick Reſpects the whole Society, and cannot Suffer but all muſt Suffer with it.

2dly.

2dly. It is Morally Impoſſible for any Men or Body of Men to deſtroy the Church, and not the State, or to deſtroy the State, and not the Church, the King being by the firſt Cannon, and 37th. Article as well as by the Laws of the Land, Supreme Governour in Church as well as State, and *Therefore* conſequently the Church and State are ſo *Cloſely* United, that one cannot be deſtroyed without the other, they muſt ſtand and fall together, as both Hiſtory and Experience has Sufficiently proved: No King, no Biſhops, no Biſhops, and no Church.

2dly. Nor is there that Real danger of the Church being Subverted, at this time, as ſome Men of Shallow underſtandings and Fiery Principles would Inſinuate, for it is Unreaſonable to Suppoſe that any Set of Men ſhould wiſh that, which muſt either end in their own Ruin, or Engage them in endleſs Broils and Diſcords; if they could overturn the preſent Conſtitution, *Experience* muſt *Teach* them they would afterwards prove a Mutual Deſtruction and Scourge to one another. But if they ſhould ſo far Miſtake their Intereſt as to deſign a Change of the Conſtitution it does not ſeem at all Probable they ſhould Effect it; for very few if any profeſſed Diſſenters are now, or are likely to be in either Houſe of Parliament: For notwithſtanding the Government for the Sake of their Steady Affection to it, [when our Conſtitution was in Real danger] have Enlarged their Toleration; yet there are ſtill in force ſuch Laws as muſt keep the *Conſcientious*, part of them from ever being in a Capacity to hurt the Eſtabliſhment: In ſhort if our moſt Excellent Church be in any *Danger* 'tis from the *Nominal* Members of it, and the looſe Infidel Wretches of all Communions.

After

After all, if the Church, and State, and the Publick Good are by ſome Perſons ſuppoſed to require another Head than his preſent Majeſty *King George*, I muſt confeſs the Inſinuation is Juſt againſt me, ſince the Candidates I intend to Vote for, are Perſons who by no means Affect ſuch a change. But I would fain think that none have ſo far Abandon'd their Reaſon and Conſcience as to be of this Perſwaſion: For this would be Condemning the Revolution, which was Founded upon the Fundamental Law of Nature, ſelf Preſervation, and the known Eſtabliſh'd Laws of the Land, by which the Lords and Commons are Inveſted with an Equal ſhare in the Legiſlature, and Conſequently with a Power to defend and preſerve their Juſt Right and Priviledges. For a *Right* without a *Power* to Maintain it in ſuch a caſe is *Abſurd*, and Ridiculous. Beſides, the *Revolution* was *Eſteem'd* by all Party's (except a few Nonjurors) ſo *Neceſſary* and ſo *Lawfull*, that they Unanimouſly join'd and Concurred in it: And one can hardly think it was Lawfull for any Man to *Promote* and *Effect* it, and afterwards Unlawfull to defend and comply with it; eſpecially if it be conſider'd that upon Revolution Principles we have Sworn Allegiance to Her Late, and his preſent Majeſty: Therefore I muſt Aver that the Inſinuation of H. H. againſt me is utterly *Falſe* and *Groundleſs* and at the *Beſt* only ſerves to ſhew the *weakneſs* of its Author.

Having thus proved what I intended, I ſhall now Preſume to ſay in Juſtification of my ſelf, that I am as good a friend to our Lawfull Sovereign, the Church, and the Publick Good, in Voting for thoſe I intend to Vote for, as if I Voted for thoſe that oppoſe them; and if any Perſons are of another Opinion, I leave them to Judge for themſelves as I deſire I may do for my ſelf; except we could meet

meet with an Infalible Judge to Determine for us all, which I do not altogether diſpair of, having met with as great a Wonder, *viz.* A Patron of Ingratitude, and is I [believe] the firſt that ever was heard of ſince the World was Created.

Laſtly, I do hereby Solemnly declare that the prime Motive that Induces me to Vote for Sir *Adolphus Oughton* is Gratitude to him, for the Service he was pleaſed to do me in the caſe of Mr. *Bracebridge*, when he Complain'd in *Parliament* againſt me, for Arreſting one whom he call'd his Servant for a Joſt debt of a long ſtanding. And as for Mr. *Neal* I intend to give him my Vote, having made him an *Early* promiſe before Application was made by the other Candidates, becauſe he is a Gentleman of ſo *Fair* a *Charracter*, ſo much *Good* Nature and *Generoſity*, that thoſe who ſtile themſelves the Church Party, openly declar'd that if he would oppoſe the Corporation they would Vote for him, and if the Corporations Eſpouſing his Intereſt be a Reaſon for others to Refuſe him their Votes I cannot help it it is none for me, for this Reaſon, becauſe he is ſtill the ſame Man; and if for Oppoſition ſake only a Man is thought worthy I do confeſs that I muſt differ in my Sentiments, it being contrary to my Reaſon to think, that a ſufficient Qualification to recommend any Man without many better along with it.

If I ſhould be Miſtaken in my ſenſe, and Reſolutions and my *Defence* will not bear, I do aſſure H. H. that I am ready to be convinc'd by him, or any of his Friends, to acknowledge my Error as ſoon as it appears and to Vote as he or they ſhall direct me.

In

In the interim, I beg leave to Appeal to Un prejudiced *Senſe* and *Reaſon*, whether ſince we hav the beſt Church and State in the World it would not be *better* by our ſteady Adherance to the one and our *Loyalty* to the other, to *Adorn* both, then by our Invidious Reflections, and Diſtinctions, a Party Feuds, keep up a *Continual* Diſcord and Va riance amongſt us: whether it is not our *Intere* as well as *Duty* to keep up a *Sincere* and Friendly Converſation in General, to Treat one another a Men and Chriſtians. and Endeavour to be happy People by deſerving to be ſo. And Laſtly whethe by this *Means* we ſhould not be *Beſt* Qualified t ſend Good Repreſentatives to Parliament, th might *Raiſe* a Declining Nation to its Ancien Glory and Splendor,

POSTSCRIPT.

O *Mighty Hero! full of Vain Conceit,*
Thy Conduct is not equal to thy Wit.
Thy Furious Microcosm in thine Ire,
Was by a Spark from Touchwood set on Fire.
Enrag'd with Conquest, thou thy Malice shows,
Words being wanting Seek'd Revenge by Blows.
Thy Hissing me, so like a Goose did look,
I have Remark'd it, in this little Book.
Virtue, Good manners, Breeding, I may say,
Were Strangers to thee that unhappy Day.
Thy Waspish Temper, Passion, and thy Pride,
At thy Grave Years, should sure be laid aside.
Mildely I'll Treat thee, Kindly I'll thee use,
Though thou didst very Grosly me Abuse.
I'll only tell thee of thy Faults, and then,
I'll Love thee as I Love such Angry Men.
My Gratefull thoughts, I will not now Decline,
Justice my Sheild, and Truth in every Line.

I do

Eratta. theise Read these Equally for Equaly, Canons for Cannons, Character for Charracter, Self for Selfe.

POSTSCRIPT.

I do not at all Queſtion, but the foregoing Arguments and the Poſtſcript will be the Diverſion of many to Exerciſe their Wits upon, ſome in Criticizeing, ſome in Ridiculing, other in Condemning and Cavilling at them, and others (perhaps) Extolling and praiſing. yet I will not be without hope, but many will make the Good uſe of them, for which they are intended, and that is to promote Peace and Unity among our ſelves.

The Heat and Fury of a Party is Elegantly compared (by a very great Author) to the Comet in 1680. which 'tis ſaid imbib'd ſo much Heat by its Approaching the Sun, that it would have been two Thouſand times Hotter then red hot Iron, had it been a Globe of that Metal; and Suppoſing it as big as the Earth, and the ſame diſtance from the Sun, it would be Fifty Thouſand years in Cooling before it came to its Natural Temper. In like manner (ſay's the Authour) if we of this Nation conſider'd the great Ferment it is in, and how Intenſely it is Heated in every part of it, we cannot ſuppoſe it will Cool again and come to its Natural Temper in leſs then three Hundred years, and in that time 'tis poſſible the Heat and Fury of the preſent Age may be Extinguiſhed, and Men may go by their proper Names and Characters.

'tis certain, Politicks and Party Matters are Generally the Subject of diſcourſe in all Companies, Whig and Tory is the diſtinction (at preſent) and made uſe of by both Sexes, who turn their Heads to Politicks, which Univerſally prevails to the excluſion of every other ſort of Converſation: All the deſign of Converſation, and the great Advantages of Education and good Manners are Fruſtrated and Spoiled. Whereas the deſign of Dreſs and good Breeding are Intended for outward Ornaments and Ceremony,

POSTSCRIPT.

Ceremony, to lift up Human Nature, and set it off to Advantage. For there is nothing which favours and falls in with the Natural Greatness and Dignity of Human Nature as Religion, which does not only promise an Intire Refinement of the mind, but the Glorifying of the Body, and Immortality of both.

NO more ye Brittons in your Fury Rage,
No more in Cruel Broils, your selves Engage,
No more let Parties Rule, nor Strive to Vie,
Lest Ruin follow, or Grim Tyrany.
Gently once Sooth your Selves into a Calm.
Sweetly Concur, apply that Noble Balm,
Why shou'd ye Strive a Varience to make?
Incline to Peace now, for the Publicks Sake.
The Kingdoms welfare sure on Peace Depends,
Nature it self, this Virtue Recommends,
Your Interest Duty, and what more Commands,
The Deity expects it at your Hands.
The winged Choristers 'oth' Skies shall Sing,
The Beasts Rejoyce, and every Creeping thing,

Both

POSTSCRIPT

Both Men and Angels, in Harmonious Breath,
To See true Peace Eſtabliſh'd on the Earth.
Ye mighty Men that Sway Brittannia's Land
Exert your Power, where mildeneſs won't Commamd,
Humble the Pride of Stubborn Rebels and,
Let Peace take Truth, her Siſter by the Hand.
Let Whig and Tory Ceaſe, thoſe Idle tales,
And the Pretender once call'd Prince of Wales,
Sharply Rebuke the Folly of thoſe Men,
That wou'd us Ruin, and undo agen.
The Happy Revolution is Effected,
And all Popiſh Princes are Rejected,
Honeſt Men known, Rogues are now Detected,
Good Members ſurely we ſhall have Elected.
Ye Mighty Poets! Raiſe Mens thoughts all round,
Let each Mans Virtue Eccho, and Rebound,
Let George in Triumph Reign, and be Renown'd,
For Braveſt Monarch Britton ever Crown'd.

FINIS.

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